

If You Want Work

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MARTYRS OF HUMANITY.

In all ages there have been free men with minds as broad and liberal that the world has been made better for their having lived. I lay particular stress upon the word FREE. Such a diversity of opinion exists in the present age that he who dares utter his honest opinions after careful investigation and study, must undergo public criticism. Upon all questions in controversy there are two sides, be it in the political or social world. To attack a man's utterances in this age is a significant acknowledgment that some deep and new thought has been brought out which will help thinkers—progressive people—to thinking. In America, where political rights are accorded every man, we find a vast difference in opinions upon the political, economic and social questions of the day which are being discussed, with various methods presented for the remedy of the evils and abuses alleged to exist.

Each school of thought is well satisfied that its own theory of solving these great questions at issue, involving the best interests and welfare of the people of a great nation, is the ideal one in its character. With master minds and men—with free speech and free press, the people are given the opportunity to express their opinions by the ballot. How few there are who have the slightest conception of the magnitude of the issues at interest which they have dared to decide. How little they know of the merits underlying the principles involved and the results arising from their action largely performed in ignorance. They only see the surface and not the current underneath. The few great minds among men shape all policies and decide the destinies of their fellow-countrymen. The majority protest, whether upon a moral ground of being unjust or selfishness to attain ends for self-gratification.

He who dares speak the truth calls a firebrand among a class of people called society, and lives only to awaken to the fact that he is in the minority for the time being at least. In the great world of thought there have been and are those who have been termed traitors in the political world. A man who dares assert his honest thoughts in the religious field is termed heretic; but in spite of these anathemas the best interests of the masses, the church and state, have been subserved and preserved by these same "traitors" and "heretics" who believed and believe in true liberty of mind. Go back and look over the centuries past and every advancement made has tended to a higher state of civilization than the preceding century knew, until today, in the age of semi-slavery, there has been brought out the refined within us, nature, and we, in consequence, enjoy the works of master minds in the field of literature, politics, art, in painting and in music, that which carries the soul into its origin, while last, though not least, is the great shop in the mechanical world. The man with mallet and chisel, saw and plane, pencil and tracing-paper, all of these have added to the world's progress. The efforts of these giant minds in their untiring efforts in delving into the apparent unknown, bringing light out of darkness and the beauty of truth into the soul of man.

Selfishness and prejudices have actuated man until we find him in these particular respects a detriment to the world. He has overlooked the beautiful maxim, "Do unto others as ye would that others do unto you." In the selfishness of men we find the great malice of all classes of people not thinking for themselves, but following others think for them. Serious charge, yet how true. By their atrocious dictum you must not reason, for to do so is to rebel. You must not seek to challenge their assertions, for to do so is egotism. You must believe. Some would have you think them infallible in morals and infallible in opinions. In both of these essential qualities, which we claim to possess, and which we make up strength of character in the intellectual and social world, we would find that it would not require a glass of great strength, if thrown upon their inner life, to discover the defects existing within them.

Since the days of Judas Iscariot the world has had many such characters. Not only to country and society, but to God. There are pretenders, hypocrites, everywhere, and the accomplishment of their purposes are unknown to the finite eye. Hence we condone the purposes of man in which he is interested, and we learn falsely to value him for his zeal and alleged advancement of the little world in which he lives. He is looked upon for his nobleness of purpose and appreciated for his philanthropy of soul to advance the world by his example and teachings, when his insidious nature is laboring upon the inner line of thought. His environments have been such that dishonesty lurks beneath every true character is known. There have always been men of nobleness of purpose and honest thinkers—men whose honesty of purpose and theories have shown to the world that their line of education and investigation for the truth has outlived them. They did not die with depressive here and there. They were lovers of liberty, with an eye single to the ideal. They were men of genius whose names should be honored with the ages. They have incessantly labored and given their lives for the purpose of bettering the condition of man and womankind. Such have walked in every avenue of life. They have come from the workshop, the farm, the editorial room, the low-path of the canal, the forest and the pulpit. They have freed men. They have been the emancipators of mind and soul. They have created out of mental and spiritual darkness—light. For this, such humanitarians can truly be called great. Such men have been as torches in the darkness of superstition, fear and ignorance. A Luther, a Wesley, a Washington, a Jackson, a Greeley, a Garrison, a Sidney Dyer, a Briggs and an Edison. All these have done much in the present century to release souls from the bondage of fear and to raise man to a higher knowledge of himself.

Great men do not seek applause. They are content as promulgators of ideas which they hope may do good and live after them, and the world be held the better for their being cast upon the billowy sea of diversified opinions for discussion and approval or disapproval

upon the calmer judgment of their fellow-beings.

Men by their burning words of inspiration have been made great, for God uses man for the accomplishment of his purpose, as man uses the alphabet for the purpose of expressing his thought; therefore his influence goes out, and his opinions are accepted and adopted for the good that they can do. The mind balancing these opinions must be considered from the standpoint as to whether the requisite qualifications for being a critic are within the individual sitting in judgment. Many a great and ennobling mind has thrown pearls before swine, and we find many a dowered mind among men—pigmies—who dare criticize a philosopher and student; yet in the fullness of their heart these great philanthropists in brain power have gone before the world with their pearls of thought and fed the people until vast multitudes have risen into a higher sphere than that of barbarism in thought and life. They have emerged to the light of freedom of soul and to the realization that there is no death, and through the instrumentality of these ennobling minds millions of lives have been filled with love and song. Such men have been the benefactors of the race until now we live to see, in some measure, their ideals of life and happiness realized while their teachings are being handed down to the generations to follow.

The educators of all ages have been scorned and persecuted. Their ideas tending to advancement have been slow of progress owing to their coming in conflict with schools of other lines of thought and theories. Such have been ridiculed by the men of their time, and in the various fields of activity the term "rebel," "traitor" or "heretic" have been applied. In the full belief that they were right they toiled on and on, and "burned the midnight oil" in bringing out the great truths which have revolutionized and advanced civilization and released cramped minds from the thralldom which encompassed them by prejudice and bigotry, bringing us into a higher state of civilization, which has brought with it a higher type of the oppressor whose labors will bring forth his own reward meted out to him in the name of justice and in behalf of humanity.

All these men have been imbued with the loftiest ideals of higher life. All such are entitled to our gratitude for the good they have done. Let us feel that an unseen power has been at work in the elevation of man into a higher life. There are those who will cite us to the advancement made or brought about by Christianity—that mask is better today than during the ages past. The careful observer cannot agree to this statement. It is true that there is a Damon and a Pythias, a Doreus and a Naomi. Christianity has been with us nearly two centuries and yet its "refining influence" is barely perceptible. Christianity fostered and favored slavery. The church has been on the side of the rich individual and corporations. Its clergy accept the courtesies of the railways, which can only stand to their credit as so much bribery. While they stand in their pulpits theorizing, moralizing and denouncing, they are laboring towards capital, vying us to the scripture, "Servants, be obedient to your masters," it is to be wondered at that the people and the church are so far apart? Is it any wonder that with so much of hypocrisy in the church immorality and vice are rampant?

It is true that the truest and noblest men of past and present time have given their lives for humanity through the ignorance of the times. While the cause of martyrdom goes on, it is pleasant to note that the progress of thought is also continuing, which makes man better, and out of which must evolve a betterment in the physical and mental condition of the human race. An infinite power is at work which will revolutionize the world in the matter of a higher plane while in earth life, and a surprised advancement in the spiritual evolution of the soul.

GEO. C. STOLL.

Indianapolis, Ind.

THEOLOGY AND SCIENCE

Continued from First Page.

has undertaken to do this by what it claims as revelation. Science has, on the contrary, taken phenomena as the indices of law. One says God, the other says force. Why not consider the two together philosophically, as they are blended in expression? If the unseen can express itself through law externally, what is there impossible in the assumption that it can express itself internally? Theology is based on the claim that it has done so. Modern thinkers admit this and only insist in the scientific spirit, that it is a law, and operates to-day as it has ever done since life was on the earth. What is needed—all that is needed—then, is to ask this unseen about itself. From the beginning until now no other than human intelligence, seen or unseen, ever spoke to man—as man knows the law of mental expression. It is the duty as it is the office of both science and theology to ask about this fact, and its lesson. There need be no conflict in the broad field of freedom there is none. If there is but one God, there can only be one field of knowledge—the Infinite embraces everything, understands that Infinite sufficient for its own needs—and because it exists. That is the true theology, the real science.

COL. R. T. VAN HORN.

A KICK.

Delivered with Considerable Force

TO THE EDITOR:—In today's (Sunday) papers it was announced that John Slater, of California, would lecture at 139 Twenty-second street. I went to hear him. After the company—forty or fifty persons—had waited fifteen minutes, a man ascended the platform and stated that Mr. Slater would not be present, so there was in and to the story. I asked, "Why?" The man stated: "Because there are not sufficient persons present." My advice to the Chicago Spiritualists is: If Mr. Slater advertises a meeting, don't go! The chances are you may be disappointed, if there are not sufficient persons present.

The place announced for the meeting is not where Spiritualist meetings are held.

W. YATES.

2207 Indiana Avenue.

"Mrs. Winslow's Soothing Syrup for Children Teething," soothes gum, reduces inflammation, cures wind colic, 35¢ a bottle.

A Survey Past and Present.

Corra L. V. Richmond and Her Work.

TO THE EDITOR:—Once more history repeats itself, and once more the summer vacation, with its dreams of sylvan dells and leafy groves, its separations and reunions, has come and gone—once more the season for labor is upon us, and once more as a society we have settled down to earnest work in the gathering in of the autumnal fruitage.

With the close of the season, surrounded by the love and prayer of her people and with their fervent God-speed sounding in her ears, our beloved pastor, Mrs. Corra L. V. Richmond, went forth on her Heaven-appointed mission of sowing the spiritual seed at the various camp-meetings of the East. For upwards of forty years has that seed been scattered with an unswerving and faithful hand in the face of ridicule, contempt and derision; the banner of truth has ever been borne unflinchingly along.

Never has the world's demand for reform been heeded; never have the marching orders of the guides been obeyed; but, with a loyalty and devotion born of an absolute consecration to her cherished work, this battle has been steadily fought and the victory won—has the world reached a height, explored its depths, and accepted its hidden treasures? Then onward and upward has been the battle-cry; other alpine crowns to be reached, more glorious vistas of heavenly beauty to be explored, until our spiritual people have been almost dazed and we have been constrained to say, Hold enough! Steadily has the truth made its inroads upon the allied armies of ignorance and bigotry, until, one by one, these have fallen back, giving place to the brooding dove of peace and the twin angels of love and liberty. Surely the "sun of righteousness" has arisen in our world with healing on its wings.

The signs of the times were especially apparent at the different camp-meetings visited; particularly so at Cassadaga, for never before has such appreciation of her work been shown—never such feelings of loyalty and esteem for the instrument manifested, and never such an intense desire on the part of thinking minds to explore the treasure-mine of the teachings. We rejoice that during her earthly pilgrimage she has been permitted to reap the fruits of her labor, and to gather in some of the golden grain, but not here shall the full measure of her joy be meted out—by and by angel hands shall crown and angel voices proclaim the work well done.

On Sunday the 10th of September, it was our joy and privilege once more to welcome her and her companion in life home to their accustomed work. For eighteen years ever, and again, the seasons of rejoicing have been given us, but never have these outward expressions of welcome degenerated into form or ceremony, for they are ever the spontaneous outbursts of a love and devotion deep as the soul itself, and lasting as eternity. The rostrum was artistically decorated with tropical palms, out flowers, etc., whilst immediately above her head two white doves were descending, bearing a wreath of choice immortelles; a select orchestra welcomed her with the sweet strains of "Home Again," and during the services played several choir selections, among them: "Clad in Bridal Attire," "Home from Camp," etc., all of which were exquisitely rendered, and as she stood amidst these beautiful surroundings with that grace and dignity so peculiarly her own, and discoursed the sweet melody of the spirit in her own inimitable manner, we may perhaps be pardoned if our hearts did not claim her, but that we could lovingly claim her here.

Thus for the eighteenth time under her pastorate have we fairly lauded our little barque again. We look forward to a year of reaping, for though our days of warfare may be nearly over, if the hours, as we believe, ahead, when the principles for which we have fought shall be acknowledged as truth by the trumpet blast of public opinion, this still is no time for idleness. There is still much to be done, and joyfully will we continue in the field and lovingly garner in the sheaves.

Yours fraternally, C. CATLIN.

Two Days' Grove-Meeting.

The Spiritualists of Waukegan, Wis., are arranging for a two days' grove-meeting, to be held Saturday and Sunday, September 23d and 24th, in the Spiritualists' park, at Waukegan, Wis. W. H. Bach, of St. Paul, Minn., has been engaged to deliver several lectures on the occasion, and will be assisted by others. We own our own hall and the park in addition, and are desirous of making a move that will result in establishing an annual meeting of this sort, if it is possible. Sunday afternoon will be occupied by the exercises of the children's lyceum, decorated exercises, and a meeting will be held in the hall in the evening. Everybody is invited to attend, and assist in making this an annual occasion.

R. FISK, President.

EVA H. POTTER, Secretary.

Grove Meeting.

W. H. Bach writes from Waukegan, Wis.: "The Spiritualists' Society of Waukegan, Wis., are making arrangements to hold a grove meeting in the park owned by them Saturday and Sunday, September 23d and 24th. The exercises will consist of lectures and tests for the spiritual part, and a musical and literary entertainment, together with a museum of natural curiosities for amusement and a general good time all around. Everybody and all of their relations, invited to attend."

To keep your secret is wisdom; but to expect others to keep it is folly.—O. W. Holmes.

The hard literalist is the poorest of men, living on the monotonous diet of facts.—W. R. Alger.

I love to lose myself in other men's minds. When I am not walking I am reading. I can not sit and think; books think for me.—Charles Lamb.

As freely as the firmament embraces the world, or the sun pours forth impartially his beams, so mercy must enfold both friend and foe.—Schiller.

There is a sure mark of the absence of the highest moral and intellectual qualities than a cold reception of excellences.—Bailly.

Passed to Spirit-Life.

From Liberal, Mo., at sunset of September 1, 1893, Edmund B. Wheelock, aged 81 years. The greater portion of the long life of this veteran worker has been spent in labors of love for suffering humanity. He was ordained as a Universalist minister in 1830, and reordained in 1838. He was also a graduate in homeopathic medicine. At the outset of the Spiritualist movement he embraced the new philosophy, and in 1872 he was ordained by the Religio-Philosophical Society. He has been a faithful laborer in the vineyard; earnest, energetic and enthusiastic in the advocacy of what he believed to be right. Funeral services were held at the "Celestial Dome," at the camp, by G. H. Walsen, Mrs. Jennie B. Jackson and the writer. J. MADISON ALLEN.

From Liberal, Mo., August 31, 1893, aged 19 years, 9 months and 25 days, Remus, son of Chas. Thompson. He was a youth of excellent habits, good disposition and strict integrity. The funeral was held at the Spiritual Hall. The attendance was very large, the occasion being one of especial significance and deepest sympathy from the peculiar circumstances attending the transition. Services by Mrs. Jennie B. Hagan-Jackson, Mrs. M. Theresa Allen and the writer. J. MADISON ALLEN.

Passed to Spirit-Life from his residence in St. Paul, August 23, from the effect of a pistol shot, Henry Horack, aged 58 years. Born in Germany, reared a Catholic, coming to this country many years ago, engaging in business and readily adopting the habits and customs of the Americans, he was active and upright in all his business affairs and dealings with his fellows, was a faithful member of the Order of United Workmen and was buried under the auspices of the order. He was brought to a knowledge of the truth of the phenomena and philosophy of Spiritualism some two years ago. He leaves a devoted wife who enjoys the knowledge that he has lived and still lives, and that his interest is unabated in her welfare. Mrs. S. M. Lowell, of Anoka, delivered the funeral oration to a crowded house of intensely interested listeners, composed of representatives of all denominations. St. Paul, Sept. 8. M. T. C. FLOWER.

From Mulberry, Kansas, Sept. 3, 1893, James B. Mince, aged 38 years, 1 month 18 days, of congestion of the brain. He was at Liberal Camp in good health only a week before his demise. Reared a Baptist, he became a firm Spiritualist about seven years ago; was mediumistic and a good healer. May the joyful consciousness of his continued presence, tender care and loving help, be a consolation and support to the bereaved family. Services by the writer. J. MADISON ALLEN.

GENERAL SURVEY.

CONTINUED FROM 5TH PAGE.

C. P. Ludwig writes that at seances of Joseph King, in the parlors of C. M. Johnson, at South Haven, Mich., with a large circle in attendance, many forms came and were recognized, among them a brother of Mrs. Johnson. He caressed his sister. She wished to walk with him, as he did in earth-life, and he came out and walked gracefully. Mrs. Shimer remarked that it beat Happy Charlie. In an instant Happy Charlie stood in the door of the cabinet, saying, "No more!" Then he came out and danced equally as long. At seances held afterwards at Mr. Ludwig's, under test conditions, many forms appeared and caressed their friends. Twelve or thirteen converts to Spiritualism were made.

G. H. Cook writes that Brother Dr. Vail, of Merle, San Diego county, California, accidentally shot himself, and after living a few days with his jaw shattered and tongue partially cut off, he passed over, leaving a wife and four children. He was president of Merle Society of Spiritualists; was a good physician. He was well known in Illinois, Kansas and other States.

Societies wishing the services of A. E. Tisdale for the months of December, 1893, or January and May, 1894, may address him at 549 Bank street, New London, Conn.

John Hutchison writes that the annual meeting of the society at Lima, Pa., was a grand success. The inspirational lectures of Mrs. S. M. Lowell, of Anoka, Ia., seemed to please every one. The attendance at the grounds on Sunday afternoon was large.

Prof. Joseph Rodas Buchanan's permanent address is San Francisco, Cal., in Murphy building, rooms 93, 94, Market street.

F. H. Parker, of Santa Cruz, Cal., writes that Bishop A. Beals is doing good work, and audiences are increasing in numbers and interest. He speaks twice on Sunday and once during the week, giving psychometric readings and answers to questions under inspiration. His singing and playing are a good feature of his meetings.

F. H. Parker writes that Mr. and Mrs. J. L. Baisley are to make Los Angeles their future home. He is a good singer and pianist, and fine test medium; and Mrs. B. is a good magnetic healer, clairvoyant and clairaudient.

Dr. Sarah Allen spoke to a grove-meeting at Lima, Mich., the first Sunday in August, and was to speak there September 10th. She writes that it is a new religion to the people in that section—they do not know what to think of the tests unless it is the "works of the Devil."

A quarterly meeting will be held sometime in November, in Chesaning, Mich. Mrs. Hopkins, of Saginaw, and Dr. Sarah Allen, of Flint, are committee of arrangements. Definite notice will be given later.

The Society of Modern Spiritual Thought held its annual meeting at the residence of Mrs. Westerfield, September 9th. The work done by the society during the past year proved highly satisfactory. With Mrs. Lillie and her husband for the month, and Mrs. Richards for October, the work starts out with excellent prospects for the coming year. Officers chosen as follows: N. C. Westerfield, president; P. S. Mackey, first vice-president; W. A. Stowell, second vice-president; Miss E. E. Mills; treasurer; A. O. Hoyt, secretary.

Mr. Edward Schloebauer, of Berlin, Germany, gave us a call a few days ago. He is prominent in Germany as an active worker in the cause of truth.

John A. Johnston, physical and test medium, is now in this city, and is located at 83 South Sangamon street, where he will remain for a short time. He will hold dark circle trumpet seances and also sit for independent state-writing. Mr. Johnston intends to visit Cleveland.

George H. Taylor, secretary, of Helena, Mont., writes that Prof. Charles Murray has been giving inspirational lectures, followed by tests, which were a decided success, convincing many of spirit-return and life eternal. As a result of his labors the First Spiritual Society of Helena, Montana, has been organized, with Mrs. J. L. Mattice as president—herself a fine medium.

The following is a list of delegates from the First Society of Spiritualists to the National Convention, Sept. 25-27, 1893, at Chicago, Ill.: Mrs. C. L. V. Richmond, Mrs. Anna Orvis, Mrs. E. Ormby and Dr. L. Bushnell West-Side Spiritual Society, Ad street, W. F. Parker.

Complimentary literary and musical entertainment will be given for the benefit of A. H. Williams, at National hall, 681 West Lake street, Thursday evening, Sept. 21, 1893. A varied programme of unusual excellence will be rendered by professionals. Admittance 25 cents. There will be a social time, with dancing at the close of the entertainment.

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[ADVERTISEMENT.]

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THE PAPPUS PLANETARIUM.

WITH EPHEMERIS.

THIS PLANETARIUM IS NOT ONLY the latest, but the best, most simple and complete planetarium for showing the positions of the daily position of all the Planets and Moon. Any child who can read figures can adjust the PLANETARIUM to show the positions of the planets for any day of the year (time being movable when desired). Every man with a family should have one, thus enabling his children to become familiar with the positions of the planets, and the mastery of the many worlds around us, while older people will find it a very interesting